

Chap J"i THE CHANT)QGY\ UPAMSHAD—*Ch. V*,
Sec. 18. 513

said it was *Aditya*, the third *Vayu* , the
fourth *Akasa*, the
fifth *Apam* (water). *Aruni* said the highest
he meditateB
upon was *Przfiivi*, the earth. But the king
was not satisfied
with any of these answers, because all
made the mistake of
identifying a particular deity, one
conceived as presiding over a
limited part of the world, |viih*Vaisvanara*,
the Universal Self;
whereas the truth is that He is the whole,
the all-comprehend-
ing Infinite, of whom natural objects and
individual selves are
parts. The whole is indeed in every part,
but an exclusive
emphasis on a part or parts is liable to
obstruct the vision of
the whole. This is the mistake of *deva-*
worshippers every-
where and in every period of human
history. The priestly
class, absorbed in ceremonial religion is
specially liable to the
mistake, while those untrammelled by
convention and
tradition like the ancient *rajarisJiis*, royal
sages, discover
the error more easily than others.
Accordingly king *Asvapati*
instructs the *Brahmanas* as follows:

Section xviii.

" (1) Then he said to them all: " You eat your

food, knowing that *Vaisvanara Self* as if it were many. But he who worships the *Vaisvanara Self* as a span long^ and as identical with himself, he eats food in all worlds, in all beings, in all *Selves*.

“(2) Of that *Vazsvanara Self*, the head is *Sutejas* (having good light), the eye *Visvarupa* (multiform), the breath *Prithagvartman* (having various courses), the trunk

Bahula (full), the bladder *Rayi* (wealth), the feet the earth, the chest the altar, the hairs the grass on the altar, the heart the *Garhapatya* fire, the mind the *Anvaharya* fire, the mouth the *Ahavaniya* fire.”

The exposition of *Vaisvanara* in this section suggests the Supreme Being as *Visvarupa*. In verse 4 of section ii of the second *Mundaka* of the *Mundakopanishad*, God's *Visvarupam* is also given in a miniature form. The author of the *Bhagavadgita* must have utilised these hints in deve-